All the Men of the Lutheran Church for the Whole Task of the Church

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JUNE 1945

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Volume XXV
Number Six

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

Harold M. Lambert

TRUSTING HANDS

Is there a little hand that reaches out for your handclasp? Is there some child that has implicit confidence in you? It is God's plan that the first faith of a child should be in its parents. How surely is this faith transferred to a living faith in God? Children's Day will remind us of our duty and privilege to be worthy of the little hands that grope for ours.

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LUTHERAN MEN.... JUNE

Volume XXV **Issue No. 6**

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Amos John Traver, Editor
954 Woodlawn Ave., Springfield, Ohio

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Earle W. Bader, Executive Secretary
62 E. Garrison St., Bethlehem, Pennsylvania

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Singing Marines

Chaplain Clifford Mann (fifth from left) organized this choir of Marines in a far-off South Pacific island. They are singing the old familiar hymns of their home churches. It might well be "Blest be the tie that binds" for worship is a tie that distance cannot break. They are one with us and we with them. Lutheran World Action is one important means of witnessing to that tie.

For Every Need

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight;
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment, rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flower lea.

—Anon.

●

The 100th Anniversary

of the Pittsburgh Synod was held last month. This great synod has played an important part in the development of American Lutheranism. It has furnished leadership, supported constructive and conservative policies and maintained on its own territory churches and institutions that are a credit to its Christian faith. President Shepfer and his comrades are to be congratulated. The editor is particularly mindful of the Luther League of America by this synod. It is unfortunate that the convention slated for Pittsburgh, the birthplace of the League, had to be postponed.

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Wartime accident reporting is likely to include something like this: "Although all occupants of the car were killed instantly, the tires were not damaged."—Baptist Observer.

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Thiel College

is to be congratulated on the successful conclusion of its appeal for a new dormitory, Livingstone Memorial Hall. This will add just the needed note of joy to make the Diamond Jubilee a complete success. Carthage College is also completing its financial appeal for $180,000 with every prospect for a glorious victory. Churches and institutions that have had the courage to undertake financial objectives have been wise indeed. Hearts and pocketbooks are open as never before.

The Editor's Personal Paragraphs

"In vain we call old notions fudge
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing."

—James Russel Lowell.

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V-E Day is here.

As I write the whistles are blowing and the radio is telling of the jubilation from everywhere. Services are being held today, too, and it does seem that people generally are recognizing God's part in current history. May we not forget this in peace time. God will not be hurried. Man must learn the outcome of avarice, hate, pride and all the other devilish sins that breed wars. Margaret Deland in "Captain Archer's Daughter" pictures a father and son arguing over whether the father's sailing vessel should be change to steam. The father said "The wind, that is God's engine." The son replied "I like steam though. For God is too tedious'." There are no short cuts to peace, unless they be God's highways. Let us deedicate ourselves to building our new world only on His foundations. Thus can we justify the white crosses that stand line upon line around the world.

●

"Is this Garfield 4066? Listen, dear, will it be all right if I bring a couple of fellows home for dinner?"

"Certainly it will—glad to have them."

"Oh, pardon me, lady; wrong number."

Dr. A. L. Warnshuis

recently returned from Europe where he had been sent by the Federal Council. Before the conference of church paper editors in Philadelphia he made the following report on conditions in England:

Dr. Warnshuis was three weeks in England. Every day there were loud explosions and extensive damage from rocket bombs, but people keep at their work. "There is enough to eat," he said, "but the food is drab and the clothing people wear is six years old. A million buildings have been rendered unusable or have been destroyed. Four thousand churches have been destroyed. Fourteen thousand parish buildings also are gone. The English are not asking help to rebuild. Instead, they are raising a million pounds to rebuild the churches of the Continent.

Dr. Warnshuis described what Sweden and Switzerland were doing for refugees. "It is," he said, "as if four million refugees had come down on us. Holland has suffered most terribly of all. We have not suffered enough to touch our imaginations and soften our hearts. Relief has to be on such a scale that it must be governmental; but we must awaken public opinion to support what the Government is doing. Not all the suffering is physical. Millions have had to live in a world in which there has been no law, no justice, no security. The whole of life has been illegal. All have been at the mercy of the Gestapo. There is the agony of Christians in the resistance movement who have had to use subterfuge, who have lied, stabbed and shot, and who have had to harmonize what they were compelled to do with the standards of Christian morality. In France, only one Protestant minister became a collaborationist. They have suffered; but I bring you no sob-stuff appeal from the churches of Europe."

—Associated Church Press.

●

Small boy who spelled it "minx coat" mayn't have been so far off after all.

●

The 150th Anniversary

of the Frederick Evangelical Lutheran Church of St. Thomas, Virgin Islands, is another event of the year. An attractive booklet commemorates the day and is the work of Rev. Jens Larsen, pastor. Our work there dates from the Danish ownership of the islands. The present generation of Lutherans are very loyal to their fine Lutheran heritage. Transfiguration Church in Harlem, N. Y. City, is a worthy daughter of the West Indies Lutheran Church. Our congratulations to Pastor Larsen and his flock.

Perkins (during neighborly quarrel): "If you don't stop trying to make me angry, I'll buy my wife a new hat, and then you'll have to buy one for yours!"—The Watchman Examiner.

●

Scouting

is taking hold in the Brotherhood. Certainly it is good for Lutheran men to have a program of activity like this. The first of many such rallies was held in Harrisburg, Pa., May 4th, with Secretary H. D. Foster presiding. Mr. Foster is also chairman of our Scouting Committee. Rev. A. E. Iverson, chairman of the Inter-synodical Lutheran Committtee on Scouting, Minneapolis, Minn., gave the address of the evening. Assisting in the program were Dr. S. W. Herman, Dr. J. E. Rudisill, and Dr. Harry L. Saul. "The Scout Train to Citizenship," a motion picture, was also shown. The rally was held in Christ Lutheran Church.

●

Mother — "Henry, I wish you'd scold Willie—he disgraced us in church."

Father—"What did he do?"

Mother—"He said out loud 'Mom, if we give him the dime now, can we go home..' "

●

Sunday School

by mail is not a new idea, yet has never been taken really seriously as a church-wide porgram. Rev. John H. Dudde, pastor at Liverpool, a suburb of Syracuse, N. Y., has carried on a correspondence ministry to Lutheran families isolated from Sunday school and church. This included catechetical courses and devotional materials for the home. *Lutheran Herald* reports mail service, now reaching over 500 pupils, conducted by Rev. G. O. Evenson, principal of Saskatchewan Lutheran Bible Institute. Is it time we Lutherans set up a correspondence school to serve the nation? The sects are using the mails with evident success.

●

Mother: "Johnny, how is it that you have lower marks in January than in December?"

Johnny: "Oh, everything is marked down after the holidays."—Christian Observer.

A book-store

in every church in one district of the Missouri Synod is reported in Lutheran Witness. Why not? How few of the members of any congregation ever learn to know what our publishing houses are selling. They do see ads in the church papers and on the back covers of Sunday school literature. I have seen lay folks at a summer training school spend hours at the book stands, and spending money too for books that appeal to them. Perhaps our Brotherhoods would find a discussion on the distribution of Lutheran literature interesting and helpful. Many churches have begun in a small way by use of the metal rack for distributing *The Lutheran* and small pamphlets and tracts. Whether a book store could become financially successful may be a question. Certainly it would have great service values.

Will You Help?

Your generous contributions to the 1944 Chaplains' Subscription Fund have made it possible to supply free copies of LUTHERAN MEN *each month to our Army and Navy Chaplains at home and overseas. We are also sending our magazine without cost to each of our service and contact pastors, in addition to the reading rooms in our Lutheran Service Centers and the military training camps.*

Hardly a day passes without receiving a letter from a Lutheran Chaplain (and those of other denominations, too) thanking us for sending them LUTHERAN MEN. *Several chaplains enclosed a check for the Chaplains' Subscription Fund with their letters.*

$2000 is the minimum amount that will be needed to maintain the Chaplains' Subscription Fund for the coming year.

This urgent appeal comes to Brotherhoods, Bible classes and individuals to send us your contribution NOW. Your check in whatever amount you wish to give should be made payable to LUTHERAN MEN *and plainly marked for "CHAPLAINS' SUBSCRIPTIONS," and forwarded to Brotherhood Headquarters, 62 E. Garrison St., Bethlehem, Pa. We will acknowledge your gift in* LUTHERAN MEN.

Atrocity stories

are so much a part of the history of wars that it is difficult to believe the reports of responsible persons as to conditions in concentration and prison camps under German and Japanese control. However the philosophy of Nazism is the philosophy of dirt. It is crass materialism and depends on brute force. Fear was to be the motive that would lead the world to serve the superior race. And the Japanese philosophy seems to be built on the same fanatical devotion to force. So we shall probably find the stories true. Punishment should be swift and just but not with hate. "Vengeance is Mine, I will repay, saith the Lord."

●

The new overseer in the factory was talking things over with the manager.

"One thing worries me," he explained. "The women here never stop talking all the time they're at work."

"Surely you must realize," said the manager i nreply, "that women's work is never dumb."

—Watchman-Examiner.

●

Dr. P. O. Bersell,

president of the Augustana Synod, was one of the delegation sent on a six months' trip to Europe to confer with church leaders there. His impression of the needs for American aid should startle us out of any complacency. With Dr. Ralph Long he suggests that $10,000,000 would have been all too inadequate a goal for Lutheran World Action. His reactions with regard to Lutheran unity and cooperation with "other Christians" are particularly significant. As reported in Lutheran Companion he said:

"For one thing we are going to make the discovery that the salvation of the Lutheran Church demands that we present a united front. Whatever is done must be done not by the Lutherans of one group or one country but the whole Church.

"There is also the problem of our relationship to other Christians. We Lutherans have just learned how to work with other Lutherans, and we are just beginning to learn how to live with other Christians. But we have merely scratched the surface of Christian ecumenicity. The Lutheran Church of the world still remains very largely a *terra incognita* to the rest of the Christian world."

Small brother—"Ah-ha! I saw you kiss my sister."

G. I.—"Well, here's a quarter."

Brother—Here's fifteen cents change. One price to all; that's the way I do business.—Chicago Skylines.

●

How cheap is it to be a Lutheran?

The Lutheran Companion carried the following editorial. It requires no comment.

In a recent article by Lauri J. Anderson in the *National Lutheran Council Quarterly* entitled "Lutherans Are Cheap," the writer makes the statement that when it comes to beating down prices in the religious sphere, Lutherans need bow to no man. "As American descendants of North-European ancestors," he continues, "we have inherited quite a few 'platt-deutsch' characteristics which we apply to religious giving. As a matter of fact, it sometimes becomes apparent that a great many of us are Lutherans because it is cheaper to be a Lutheran than anything else."

He then points out that the United Stewardship figures for 1942 reveal the fact that it would cost 13 per cent more to be a Congregationalist than a Lutheran, 33 per cent more to be an Evangelical, 42 per cent more to be a Presbyterian, 50 per cent more to be an Episcopalian, 56 per cent more to belong to the Reformed group, and 102 per cent more to be a member of the Nazarene Church.

"We definitely save money by being Lutheran!" the writer exclaims. "Figure it out for a family of five for a period of fifteen years, and it works out into real money."

●

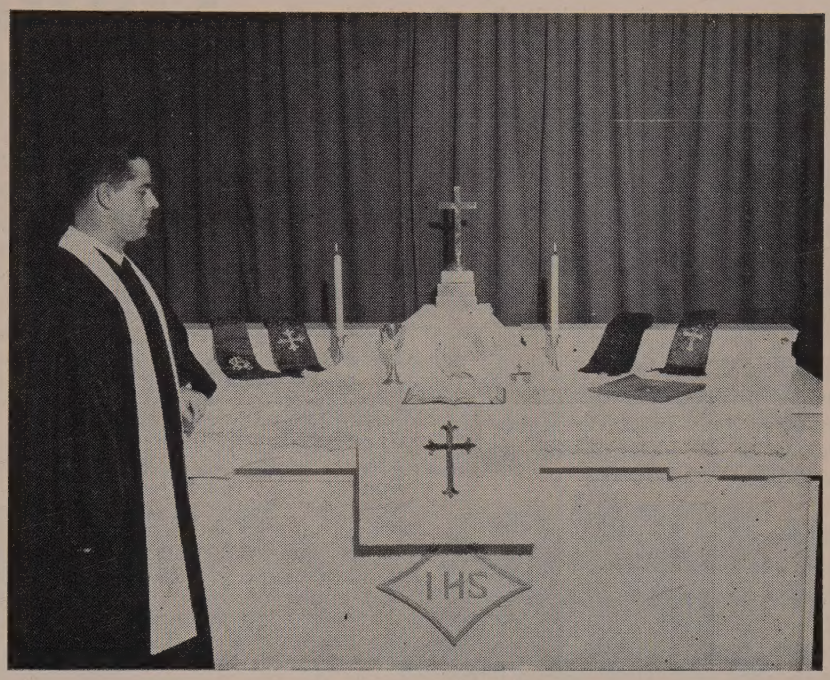
Fungus—"You mean they threw you out of the theatricals for no good reason?"

Wingus—"Well, I was acting as electrician, and in the quick-change scene the star called for her tights and I thought she said lights."

●

The Link,

splendid little monthly magazine of the Service Men's Christian League, beginning this month, will carry "The Gist of the Bible," by Dr. Alvin E. Bell. Published in book form some years ago it has run into several editions. It gives, in brief space, something of the origin, purpose and contents of each book in the Bible. *The Link* is read by more than 1,000,000 service men each month.



Official U. S. Navy Photo

Home Church Gifts

Chaplain Myers tells about this altar and its furnishings in his letter on page eleven. Note such gifts emphasize that men in service are remembered.

Every failure teaches a man something if he will learn.—Dickens.

●

Church editors and publishers

have an organization which met recently in Philadelphia. Our Dr. Nathan Melhorn is a former president and has been an active supporter of the purpose of the organization. His address on "Laying Down the Pen" at the opening of the conference was characteristic. He quoted one editor who upon retirement said he was not being retired but retreaded. Quoting from the report of the conference by Associated Church Press:

Dr. Melhorn declared that a survey of all church papers in the United States revealed at least ten million readers, and that the papers represented in the Associated Church Press had one million readers. He quoted the editor of the Philadelphia paper with the largest evening circulation as saying that the people that the church press reached were the people that he would like above all others to be the readers of his own paper. Dr. Melhorn would like to go on as editor, he said frankly, and he felt fully able to go on, but "youth must be served" and the younger generation must have its chance. "The ten years after the war," he said, "will be years of great advance, and the young men are the ones to lead in journalism and all other fields."

Visitor—Are you the officer of the day? I'm Mrs. Smith. I have a grandson serving here in your Navy."

Officer of the Day—"Yes, Madam. He's away on leave just now—attending your funeral."

●

'Catholics and Protestants'

is the heading for an article in a recent issue of Christian Century by Dr. Ralph Sockman. He raises a needed voice against a wave of anti-Catholic propaganda. In the same weekly Dr. Harold Fey wrote a very frank series of article on the methods and aims of American Catholicism. The result has been considerable loose talk and biased judgments and some rabid attacks on the Roman Catholic Church. Dr. Sockman insists that the truth must be told, but must be told in love. He suggests the following well-conceived principles for Protestant-Catholic cooperation, which we have summarized:

1. Neither group shall cast aspersions on the other. 2. Each group must use fair means. For instance boycotting a business or newspaper for violating a church precept and lobbying for legislation in favor of either group. 3. The major issue is not one group vs. the other, but genuine religion vs. materialism. 4. Freedom is indivisible. It must always be for both groups on equal terms.

A nervous young curate had to discourse upon the vicissitudes of Jonah and the whale.

"And for three days and three nights," he began "Jonah was in the—"

He blushed, stammered, stopped, and then started again.

"For three days and three nights Jonah was in the—"

Once more he was covered with confusion, and stopped and mopped his face with his handkerchief.

Then he gathered his courage in both hands, and with a mighty effort he finished triumphantly: "And for three days and three nights Jonah was in the society of the whale."—Canadian Churchman.

●

Bishop Bergrav, hero of Norway Lutheranism, has escaped to Sweden. Also *Dean Arne Fjellbu* of the Trondheim Cathedral, another who knows the meaning of persecution. He has recently been appointed bishop of the liberated areas of Norway. *Pastor Harald Sandbaek* of Jutland, Denmark, escaped in a thrilling adventure. Just as he was getting the "third degree" from his Nazi captors, an English bomb hit the building and his guards ran one way and he the other. The next bomb killed all his inquisitors, and he escaped because beams fell in such a way as to protect him. It is hard to believe that such things can happen outside fiction.

●

Many of us are like Mandy. When told that she should not worry over her troubles, rejoined with this bit of interesting philosophy:

"How comes there's no use worryin'? When de Lawd send me tribulation he 'spects me to tribulate, don't he?"—Religious Telescope.

●

"A New Day for Rural Churches" is the title of a new little tract by Pastor A. W. Malin, chairman of the Rural Life Committee of the Wartburg Synod. It is a splendid statement of a workable program for the rural church. There is evidence of the new appreciation of opportunities in the country. When young men see their careers in rural churches instead of stepping stones to the city, there will be amazing progress. The people are still there and all they need is Christian leadership, pastors with the spirit of evangelism.

It is disgraceful to stumble against the same stone twice.—Greek Proverb.

●

A Conference on Church Unity was held in Washington recently. Dr. Frederick E. Reissig's address was reported in "Information Service" as follows:

Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches, thought that the most important corporate tasks of the church in the local community lay in six different fields. He put first the "task of interpreting the total life of the city to the church." The "average minister" is "congregation-minded, not neighborhood-minded, . . . much less is he city-minded." Yet "the church cannot preach an adequate message or teach youth and adults effectively unless it understands something of the pull and power of the . . . influences of the city." The second is to help "all the churches to understand and appreciate more fully the thought, the spirit, the life, the genius of each of the churches in the community." This is done best "when the clergy and laity of all the Church's fellowship plan, work and worship together." The problem of the Church and minority groups can also best be handled cooperatively. Illustrations of this type of work in Washington are the interracial leadership training school, the work of the Negro associate training school, the work of the Negro associate director of Christian education in the Washington Federation with both white and Negro churches, and the interracial choir for Race Relations Sunday. Adequate identification of Protestant churches with their neighborhoods is possible "only when the church understands what has happened to the neighborhood in the light of city trends." Church planning is needed both in deteriorating sections and in newly developed areas. The Protestant Church needs, likewise, "an agency in the community which can in some sense, at least, represent the Protestant forces in the social planning of the community." The problem of the relations of the Church to labor and management must be faced on both the national and the local level. Other tasks, less crucial and "more obvious, perhaps," are: "an adequate religious radio coverage on a local level," adult education, weekday education, the interpretation of legislation and an "institutional ministry."

●

The old negress viewed with misgiving the large amount of sugar cane being eaten by her six-year-old grandson.

Eventually, she warned the boy—"Chile, chile, ain't I tol' you time an' ag'in that you'se eatin' too much cane? Don't you know, chile, cane killed Abel?"—Watchword.

Dr. L. H. Larimer, long time professor of practical theology at Hamma Divinity School, this centennial year accepts full retirement. A dinner in his honor has been arranged as a feature of this commencement. As his successor, I bear tribute to his gracious spirit. His influence on the men who have come into his class room has been creative of high ideals in scholarship and of a keen sensitiveness to the spiritual character of their calling. It is a great honor to seek to continue in the direction he has led his department. It is good to know that he will still be in call for counsel. May God give him many happy, contentful years, retired from the class room, but not retired from the business of the Kingdom.

●

Oliver Wendell Holmes was small in stature. One day he attended a meeting at which all the other men were tall . . . A friend teased Holmes with: "Well, Doctor, I should think you would feel rather small among all these big fellows" . . . "I do," was his retort. "I feel like a dime among a lot of pennies."

●

The Shape of Books to Come is the title of a new book by J. Donald Adams. This is not a review but it is a commendation of his attack upon the excesses of modern realism in fiction. Recently an amateur critic in my own family began to mark the vulgarisms in a so-called popular novel. They were all as unnecessary to the story as they were unclean. What was left after the deletions could have been worked into a fairly good novel. Mr. Adams pulls for a recovery on the part of our writers of a sense of mission to our writers who have a sense of mission to restore "the dignity of the human spirit. His hope lies in the public that pays good money for the books. He says:

"I believe that for some time now there has been growing among readers a quiet but stubborn rebellion against a world peopled exclusively by sadists, nymphomaniacs, double-crossers, chiselers, ape men, and other occasional products of the law of natural selection."

●

Friend—"Your wife is a very fine woman."

Fisherman (absent-mindedly) —"That's nothing. You should have seen the one that got away."—Scholastic.

Presidential Message . . .

Fight The Good Fight Of Faith

The battles may be many and difficult, but VICTORY is cheap at any price, for defeat is intolerable.

L. F. Speckman

The Wittenberg Centennial

By the Editor

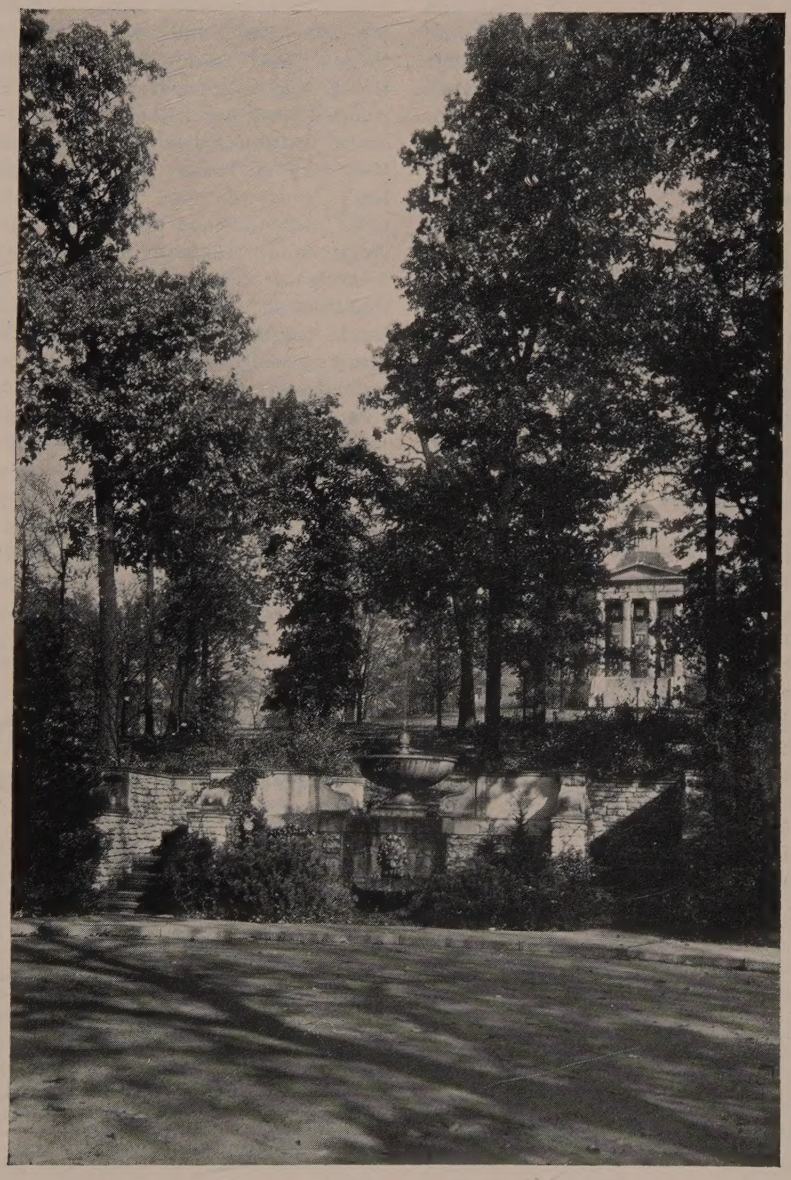
"This is a lovely spot for the location of a literary instiution. It requires some faith to believe that in after years it will be an academic grove, to which hundreds will resort to drink at the pure fountain of knowledge and go forth into the world and do good, to bless mankind. And yet I have faith to believe that this will all be realized. If my eyes shall not be permitted to behold these blessed results yet when they shall be closed in death, others will see them and rejoice and bless the Lord for what He has done in rearing such an instrumentality of blessing." So wrote Ezra Keller on April 2, 1845 in his diary. He had been selecting the site for the college he believed God had commissioned him to found.

Not hundreds but many thousands of young folks have graduated from Wittenberg College and Hamma Divinity School. Besides the contributions to all the honorable professions and occupations where Christian lay leadership has played a part, over 750 pastors were educated here. How wonderfully the faith of Ezra Keller has been justified!

The campus testified to the imagination of the founder. Great oaks, beeches, pines, and maples crown the hill, while among them the college buildings, some old and historic, more new and modern in design, seem to belong. The city has grown all around the campus, yet does not intrude on the quiet calm of this sanctuary of learning. Extensive landscaping has been done, but so cleverly that every natural beauty is preserved and enhanced. It is a campus to remember.

Guest Contributions

The test of a college is the character of its alumni. Foreign exchange students have found in Wittenberg the spirit of Christian democracy to carry back to their nations. To our national enrichment Wittenberg points with pride to Drs. Funk and Wagnalls, both alumni of an earlier date; Judge Charles Zimmerman of the Ohio Supreme Court, also on the executive board of the ULCA; Lloyd Douglas, the novelist; Wallace Murray, Minister to Iran; Hugh Fullerton, adviser to the U. S. Embassy in France; Stanley Dorst, dean of the U. of Cincinnati Medical College; Gaius Glenn Atkins, author and theologian; Ross Stover, popular minister of the Friendly Church in Philadelphia; Clifford Raymond, editor of the Chicago Tribune; Margaret Daum, Florence George and Fritz Kreuger, singers, known and loved by millions of radio listeners; and literally hundreds



Old Myers Hall

You catch a glimpse of the first college building to be built on Wittenberg campus. It stands on top of the hill, on the very spot where Ezra Keller knelt to dedicate himself to the task of building a Christian college. It is a men's dorm and in the immediate foreground is Alumni Memorial.

of others who are making distinctive contributions to American life today.

This month the centennial commencement will be held under wartime conditions. Many of the extensive plans for this event cannot be carried out, but in peace time an echo centennial will be held which will feature a convocation of leaders in education and in theology, symbolic of the place of Wittenberg in these fields. Those alumni who can, will be on the campus this June to relive student days and to bear tribute to Alma Mater. With them in spirit will be the over 1400 students and alumni who are wearing the uniform of the nation and the over 3,000 air cadets trained at Wittenberg. Those present and all Wittenberg's sons and daughters will share in tributes of love and gratitude to their college and to President Edgar Rees Tulloss who for a quarter of a century has guided its destiny. The dreams of Ezra Keller have been grandly realized.

●

I Ask You?

Dear Editor: Has there ever welled up within you a deep sense of gratitude for the fine faithfulness, the real goodness and the willing helpfulness that many laymen have revealed through these troubled days?

The answer I would make to this question is an answer that comes to me now, as I sit in the rear pew in our lovely sanctuary at high noon on May 8, 1945. It is what the world is calling V-E Day. The complete capitulation of the Nazi military forces has just been announced by President Truman and Mr. Churchill. In many a place there is, at the moment, some riotous celebrating—that kind of uncalled-for revelry which has been discouraged on every hand but which is, it seems, the inevitable reaction of less thoughtful people on such a history-making day as this. Yet, whilst that kind of thing has been going on, my own quiet period of meditation here in the simple beauty of this holiness has led me somehow into a kind of a new appreciation of what I have called the **fine faithfulness**, the **real goodness**, the **willing helpfulness** of many of these noble people who sustain and carry on the supremely significant work of the church.

You will see more clearly what I am endeavoring to put into words just at this moment if I tell you what a group of men are doing, here in our church, just now. Immediately upon the official announcement this morning by Mr. Truman that complete surrender has been brought about in the European war theater, the quiet but efficient chairman of our worship committee contacted eleven other men who are on the vestry of the church here. The men decided that throughout this complete day and evening our main sanctuary shall be open for meditation and prayer. A schedule of 'watches' was arranged, whereby the men will take turns 'watching over' their church until the doors are closed again late this evening. At the very moment of this writing, three of these 'men of honest report' are together here — standing by! The others will take their turns. They hold a profound devotion to and love for their church! Tonight all twelve will be on hand to assist in and to participate in our V-E Day of Prayer and Thanksgiving.

In them — and in the kind of spirit and thought and devotion these good men in our churches are manifesting — is the hope of a better world for the years to come. While many are enwrapped in the un-controlled riotings and revellings of this hour, such men as these are in serious reflection; some are in deep sadness; others are showing a relaxed joy in their faces that hasn't been there in many months; but all are in prayer. They are witnessing now to the incontrovertible fact that 'more things are wrought by prayer.'

Respectfully,

Quid Habeas.

The Church and the Juvenile Delinquent

By Director John Edgar Hoover

An exclusive article by the director of the Federla Bureau of Investigation would be a prized gift to any editor. Mr. Hoover's interest in the church comes from boyhood days, when he attended the Sunday school of Old Reformation Church, Washington, D. C. His willingness to take time from his busy days to write this article will be greatly appreciated by our LUTHERAN MEN *family.*

One day last year a thirteen-year-old boy and two girl playmates, twelve and eleven years of age, walked into a post office in a western city. Unobserved, the lad pointed out a stack of Government checks located behind the screens and at his direction one of the little girls reached in and removed thirty of them. This deed ordinarily might be attributed to the universal urge of all children occasionally to be mischievous; however, upon leaving the post office the boy who had instigated the theft became frightened and burned ten checks which constituted his share of the loot while his young associates proceeded to negotiate those allotted to them. Actually they were successful in cashing several before the neighborhood merchants became suspicious and had them taken into custody.

Are children such as these criminals? Certainly not, but if they should be allowed to continue along their misguided, or what is more often their unguided ways, they in all likelihood will ultimately populate our penal institutions.

Some years ago I stated in an article that fundamental honesty more than anything was needed in our everyday lives; that we should look to the home, the school and primarily the church to establish this basic principle. Reviewing the intervening years I am impressed with the truth that the world changes but principles are ageless. Surely, many if not all our problems would disappear if we were honest with our neighbor, ourselves, and our God.

Today, much more than a decade ago, there is a positive need for inspirational leadership in the fight against the grave problems of juvenile delinquency and I personally feel that our churches are in a position to furnish that leadership.

The youth of 1945, like every other generation, need religion; they require more than the mere intelligence to distinguish good from evil; they also should be inculcated with the desire to choose the right from the wrong and that task, it appears, must be shouldered largely by our religious institutions and spiritual leaders. What "religion" is or should be is subject to many interpretations. It is interesting, however, to examine the history of the word. Derived from the Latin words "re" and "ligio," meaning to bind or rebind, it might be defined as the binding or rebinding of man and his soul to God. There are many manifestations of the Deity which daily reveal themselves to man but in the long run it is the teaching and ministerial bodies of the churches that

must bring to the people of the world and of our nation the genuine peace and happiness of life which comes to young and old only with an abiding faith in God.

The topic of juvenile delinquency has ben widely publicized during the past few years and rightly so. Youthful crime is as serious as it is complex and every right-thinking citizen should be mindful that the more it is discussed, greater is the probability of bringing it to the consciousness of those individuals who still are either blind to the danger or too ignorant or abandoned to be concerned. This is an appropriate time for Americans interested in the future of their nation to so plan for the years of peace and victory that our young people will be supplied with the proper spiritual guidance. With this thought in mind it might be well to obtain an over-all view of the problem before attempting a solution.

Each year the FBI conducts a study of fingerprint arrest records received at its Idestification Division in Washington, D. C. During the 1944 calendar year, the FBI examined 488,979 such records submitted by law enforcement agencies outside the Federal Government. Were it not for the thorough-going fight conducted by our churches, schools and youth-serving organizations against the tide of juvenile delinquency, an ominous forecast might be derived from the fact that 22 per cent of these records were for boys and girls under twenty-one years of age. It is also a harsh commentary on our times that this analysis revealed persons seventeen years of age stood out as the predominant single age group among arrested persons. This is indeed a grave percentage to ponder and yet these figures actually are low because it is the practice in many jurisdictions not to fingerprint youthful offenders. Examination of these records, nevertheless, reflected that boys and girls under twenty-one years of age during 1944 committed 34.5 per cent of the robberies, 51.8 per cent of the burglaries, 35.4 per cent of the larcenies and 63.1 per cent of the auto thefts.

These figures, fearful as they are, to a certain degree might have been expected. Youth cannot help but feel the inner tumult which permeates the land when a great nation is in the throes of a world-wide conflict. Legions of our boys and girls have older brothers and sisters in the Services located long distances from home. They are not always content to bask in the reflected glory of the older members of the family and unfortunately, poorly conceived ideas sometimes bring these youngsters in conflict with the law. The time for prevention then has passed and we are confronted with the broader and more intricate problem of cure.

Our efforts at crime prevention should be concentrated on those young people on the periphery of crime who when subjected to the specious allurement of wrongdoing are likely to fall into the fatal, ugly maelstrom of criminal activity. It is depressing but almost axiomatic that with each recurring arrest the probability of reforming a criminal grows proportionately smaller until the habitual criminal, like the house which has burned to the ground, offers little hope of reconstruction. The best way to deal an effective blow to crime is to attack before it builds up a momentum within its victims. The time to strike is during the plastic years of young people, those years when they by their own efforts and those about them are molded into characters they are destined to carry probably throughout their lives.

It has been my observation that crime is virtually nonexistent among children who **faithfully** attend the services of some church or Sunday School. If this observation is sound, and there is reason to believe it is, a grave responsibility rests with our churches and parents. It is regrettable that the task of the church is all the more difficult due to the fact that today a number of parents have been lured by the fleeting luxury and materialism of the modern world from the religious ways of their forefathers.

Obviously, the remedy for our juvenile problem will vary with each community. There is no blueprint or rule of thumb which can be applied throughout the nation. Each plan, however, should embody an underlying quality. We should make certain that every child is an active member of some religion and that he is respectful of authority and of the rights of others. We should teach him the beauties of liberty and freedom as distinguished from license and anarchy. Lastly, whatever our program is and wherever it is launched, it should be American in concept—truly American.

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The Chaplain in Industry is an article by Chaplain H. C. Fraser of the Office of the Chief of Chaplains U. S. Army. It appeared in the *Army-Navy Chaplain,* the January-February issue. He suggests that chaplains returning to civilian life may find types of work for which their service has specially fitted them. Colleges can use them because of their understanding of the GI students. Veterans' hospitals will need them. State institutions for mercy and correction employ chaplains. The Maritime Commission Merchant Marine and tourist shipping will offer berths to sea-loving chaplains. But Chaplain Fraser sees the greatest opening in industry, where the larger corporations are already moving ahead rapidly in this field. He lists seven discoveries that G. I. Joe has made which will affect not only the work of a returned chaplain but of all pastors and lay leaders. To quote:

He may be expected to say (1) "We discovered that a preacher of another denomination does not have hoofs, horn and tail, just because he turns his collar around and belongs to a church other than our own. When we get back home, we will live together more happily because of that discovery."

He will say (2) "We discovered the Church ably represented by a conscientious, self sacrificing Chaplain who was at our elbows regardless of time, mud, dust, or enemy fire. We will remember that when we get back home."

He will say (3) "We discovered that going to church, wherever you find one, helps. There are no atheists in fox holes, or in commando cockpits, or on fighting ships. When we got to the end of our rope, The Master had a hold of the other end of it—and a new life of faith can begin right there.

He will say (4) "We discovered that the soggy Testament in a sweaty shirt pocket was a great consolation."

He will say (5) "We discovered that more things are wrought by prayer than this world dreams of. We found that out the hard way, but now we know."

He will say (6) "We discovered that the shortest service on record is the little "Prayer after briefing, just before the mission takes off. A service of but seconds in duration, but probably the most important service we ever attended. For many of us it was our last."

He will say (7) "We literally discovered that foreign missions is not a one-way street." And he may well add—"and home missions had better begin at my work bench when I get back on the job."

Letterally Yours

Bible Lexicography

By Rev. Roger G. Imhoff

ANGER . . .

is fierce and cruel,
dealeth foolishly,
is a snare to thy soul,
exalteth folly,
is heavier than stone and sand,
aboundeth in transgression,
resteth in the bosom of fools,
bringeth forth strife,
worketh not the righteousness of God,
is presently known,
will bring punishment.

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"On File"

Mansfield, Ohio,
April 19, 1945.

Dear Editor:

Material evidence that LUTHERAN MEN is to continue its regular calls to my study is enclosed. I place all copies on file for reference. It's a good homiletical magazine. The material and format are splendid.

Kindly greetings.

C. A. Portz, Pastor,
St. Mark's Lutheran Church.

We like that "material evidence" but we like even more the nice things you write.—Ed.

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As to Ministeriums

Lutheran Synod of the Northwest
Office of the President
May 8, 1945.

Dear Editor:

Just leafed through (and read much of May LUTHERAN MEN. Another good timely issue!

In re Pastor Lorin Wolf's query and your reaction to it, I say Amen! The N. W. Synod hasn't had a "ministerium" for so long I never saw one here. And we are doing O.K. without it! Recently I attended two of them in other synods and fail to see any value in excluding laymen.

Cordially,
R. H. Gerberding.

A mighty nice first paragraph for the encouragement of the editor. Also an opinion in the second paragraph that adds great weight to Pastor Wolf's contention. I just can't think of a good reason for "ministeriums" in the Lutheran Church. Maybe some one will rise to offer one. These columns are open. Thank you, Mr. President.—Ed.

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Alive and Organized

May 5, 1945.

Dear Editor:

Enclosed find news item. If you cannot use it at least you will know that we are alive and organized in New England.

Sincerely yours,
Leopold A. Proch.

N. E. Conference Brotherhood

Sunday, April 29th the annual spring rally was held at First English Lutheran Church, Bridgeport, Conn. Rev. John C. Dries, pastor.

The afternoon speaker was Dr. C. Franklin Koch. His address was titled "The Scriptural Basis for Social Missions." Over 200 sat down to a splendid banquet and enjoyed the after-dinner program for the evening session. Rev. Albert Schilke of Wethersfield, Conn., was toastmaster and Dr. Paul Empie, executive director of L.W.A. gave the address.

This conference is located in an industrial area and, like all Brotherhoods, has felt deeply the effect of the draft and the great variety of working hours in defense plants. Yet the scheduled two meetings have have been held regularly on the last Sunday in April and the fourth Sunday in October. Real interest in the Brotherhood movement has been maintained and with the return of service men, N.E. Conference Brotherhood will be ready to go on from here."

L.A.P.

Thank you President Proch. I recall many inspiring trips through your territory fifteen or twenty years ago when in Luther League work. Many of your present leaders were young fellows then, full of pep and enthusiasm. Lutheranism may have come late to New England, but it has come to stay and to grow. Always glad to hear about your activities.—Ed.

Nebraska Synod

April 18, 1945.

Dear Editor:

Herewith a few notes on the convention of the Nebraska Synodical Brotherhood, perhaps you can use some of it for LUTHERAN MEN.

It was a very good meeting all the way through.

God's blessing to you in your work in His Kingdom.

Yours in the Master's Service,
W. F. Kedde.

Nebraska Notes

The 28th Annual Convention of the Nebraska Synodical Brotherhood was held Monday, April 9, in Kountze Memorial Lutheran Chursh, Omaha, Nebraska. The meeting was opened at 4 P. M. by a short devotional service by Rev. Karl Gigstad, Hampton, Nebraska, after which President William F. Kedde used the opnenig service for lay organizations of the ULCA.

About 60 delegates and friends were present, making reports of the activities of their respective organizations. Only two Brotherhoods did not use the monthly topic as given in LUTHERAN MEN, which indicates that nearly all other Brotherhoods have the regular devotional discussion in their monthly meetings.

The newly elected officers are: President, Wm. F. Kedde, Omaha; Vice President, William J. Rogge, Auburn; Secretary, Arthur R. Johnsen, South Sioux City; Treasurer, Ben Meyer, Wayne. The treasurer's report showed a substantial balance on hand.

At 6:30 P. M. the Brotherhood banquet in the parish house of the convention church with 275 present was opened by singing of the Brotherhood song and prayer by Rev. T. Schuldt, secretary of the Nebraska synod. The group or community singing is always a part of the program and enjoyed by every one.

Rev. E. G. Wood, missionary on furlough from India, a member of one of the Omaha churches, spoke on the topic: "I am proud to be a Lutheran."

The newly elected officers were installed by Dr. J. C. Hersey, president of the Nebraska synod.

Dr. Armin G. Weng, president of the Illinois synod spoke on: "The Brotherhood members and their work for tomorrow." He gave all present something to think about.

An offering for the ULCA Brotherhood to defray the expenses ac-

crued in the promotion of the Boy Scout program amounted to $70.86.

The singing was good, the dinner was fine and the speakers gave the best they had. Dr. Leland Lesher, Lincoln, dismissed the meeting by prayer and benediction.

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A V-Mail Message

Chaplain Alf. W. Jorgenson,
Hq. 554 QM Group
APO 562, P.M., NYC
26 April, 1945

Dear Editor:

Please accept my hearty thanks for sending me LUTHERAN MEN for all these months. It gives me a clear insight as to what our churches are doing at home. The editorials and articles are of great help to one who seldom gets a chance for real study otherwise.

Sincerely,
Alf. W. Jorgenson
Group Chaplain.

Sending LUTHERAN MEN *to our chaplains has been a joy to Lutheran men. They want to accept every such opportunity to share in the work of the chaplains. You are welcome indeed and thanks for writing, Chaplain Jorgenson.—Ed.*

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Not Forgotten!

Chaplain's Office
NAAS Ellyson Field,
Pensacola, Florida.
7 April, '45.

Dear Editor:

This is to describe an incident demonstrating the assistance and generosity of Lutherans at home toward one Chaplain in need. Upon entering the Navy Chaplaincy I was supplied by the National Lutheran Council with a standard altar communion kit consisting of chalice and paten, cross and candlesticks, shown in photo. Also is supplied an individual service set (not shown) with wafer container, wine bottle, etc. However, I soon discovered that while sufficient, this set could stand additional items, which would provide a more churchly setting for services held in temporary places, as the brig, dispensary, hangar, or outdoors. Along with the set is a kit, which when opened serves as a small altar; but to provide myself with the rest, I took advantage of several persons' time and generosity. A letter to Dr. Harvey Hoover, Gettysburg Seminary, gave me the needed approval and incentive; and through Dr. Hoover's tireless efforts, and contributions from other sources, I was able to supplement my church set with a complete set of stoles, a small wafer box, (the wafer box also serves as an emergency baptismal bowl), an initiation cup, and the altar antependium, a beautiful lined linen piece with blue embroidered cross; (when kit is used as altar this completely covers it.) As you realize a tidy sum was required for these articles; and that is where the folks at home came through in true Christian spirit.

For information, I list the items and sources of contributions:

Cross, candlesticks, chalice, Paten —National Lutheran Council.

The robe and Oxford Bible were gifts from my wife on various anniversaries, Christmas, and Easter.

Cross stand of aluminum made by Mr. E. E. Knepper, Immanuel Lutheran Church, Bluefield, W. Va. (Rev. Paul Royer, pastor—also made me a gift of the black stole.)

The rest; stoles, altar linens, and communion linens, wafer box, antependium and initiation cup were secured with funds donated by St. Paul's Lutheran, Lionville, Pa.; Zion Lutheran, Glen Rock, Pa.; St. Paul's Lutheran, Hametown, Pa.; Temple Lutheran, Philadelphia.

The Phoenix Iron Company, of Phoenixville, Pa., by whom I was once employed, also gave most generously to this cause and it didn't come alone from the company treasury, but from many of the office workers who chipped in.

The point is, this set has real significance for me; it is a demonstration of the innate goodness of people at home and their support of their Chaplains; to my service congregations I make it a point to expound a bit on the fact that they "are not alone" nor forgotten by their churches or friends at home, for these gifts to me are not so much personally intended, I feel, as much as they were meant for the use and edification of those to whom I am called to minister.

Sincerely yours,
Francis B. Myers,
Chaplain USNR.

But note—this is in no way intended to imply that the Navy does not adequately equip its chapels. It does, and with beautiful altar sets, hymn books, and other items as they are needed.

This is my own personal set, which I take with me wherever I may go; Navy equipment remains in the chapels to which it was requisitioned.

"Worked Wonders"

Vallejo, Calif.
April 6, 1945

Dear Editor:

We thank you for the special bulk subscription rate for LUTHERAN MEN offered to our Brotherhood. It did work wonders with the men as you will notice by the 100% membership subscription list enclosed. My personal subscription was sent in some time ago.

LUTHERAN MEN is indeed a very interesting magazine and a magazine the layman can enjoy reading. It's a he-man's magazine.

Again thanking you and with cordial best wishes, I remain,

Pastor St. Paul's Lutheran Church.
Joseph W. Peterson,

When the pastor gets behind LUTHERAN MEN *the laymen will follow. —Ed.*

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A Service Man's Prayer

O God, my Father, I thank Thee that I am alive in this great day. I thank Thee for health and friends and home and church and all that makes for the good life.

Help me to be loyal to my family and my friends, loyal to my country, and loyal to Thee, O God. Forbid that I should give way to hatred. While I fight for truth and freedom, help me to keep the spirit of Christ, the spirit of compassion and goodwill. Help me to remember always the great cause for which we struggle —the new and better world which we are trying to bring about, the world of order and justice and brotherhood and peace.

Be near me when I am lonely and homesick, and give me comfort and strength. Be with me in temptation, that I may conquer. Forgive me for all that has been wrong and give me always courage to try again. Grant that I may be a true man, honest and brave and a good comrade. Help me to see the best in my fellows, and never to despair of the victory of the right.

Keep and guide my dear ones at home. Bless those who in many places are persecuted and exiled and starving. May Thy mercy be over us all in the hardships and the dangers, that Thy Kingdom may come and Thy will be done in me and in all the earth. In Jesus name.— Amen.

—Bishop Herbert Welch.

Life gives back just what we give it;
Give it smiles, and smiles we get;
If we learn this rule, and live it,
We will never know regret.
Give a cheerful word—we'll reap it;
It will come back multiplied,
And will linger—we can keep it
In our "treasure chest" inside.
—Anon.

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Another Soldier Letter

April 25, 1945.

Dear Brother:

Your letter of the 4th received together with 1945 charter dues seal and membership cards.

Our next meeting will be held on May 16 and I trust copies will be here by that date.

Thanking you for your courtesy, I am

Yours fraternally,
E. C. Kornhoff, Rec. Sec'y
Holy Trinity Luth. Brotherhood
Hasbrouck Heights, N. J.

PS.—The enclosed letter may interest you; it was sent to me by a friend, who has a son who is a bombardier overseas, my friend's name is W. H. Slater, 836 North Sixth St., Reading, Pa.

Lt. M. M. Calvert,
(Somewhere in England).
364th Bomb. Sqdn.

If above is missing in action please send this letter to Mrs. William H. Calvert, Lincoln Park, Pennsylvania, USA.

Dear Mother:

You and I have had several discussions about God and this war—which, like most discussions got us nowhere. But now I bring it up because, with me at least, the question can't be ignored, and because my greatest concern, in the event of anything happening to me (which I certainly don't expect) is how you and the folks would take it.

First let me say that the chance of my "having it," as the English say—is very remote. However, I have seen the London blitz and know that war is no respecter of persons, and your "precious son" is no exception!

I know that, even if anything happened to me, you would say: "Look, he went to church and prayed, yet what did it get him?"

Ever since I entered the Army I knew I had the answer to that question in my mind and heart, but I couldn't quite express it—at least adequately—to you. Then the other day I read an article in a London paper that formed the words for me. I enclose that article and beg you and the family to read and re-read it.

Notice that Rev. Weatherhead expresses a conception of prayer probably different from that held by most people (but which I have long held and believed, and never more strongly than now). He says prayer for "safety" cannot always be heeded by God—and tells why. He advocates prayer for "courage and a quiet mind." I wonder if, after reading this article, you can see with me the supreme logic of this?

Here in England I go to church frequently, as in the States, realizing at last what is meant by the Protestant use of the term "Holy Catholic Church" in the sense of Holy Universal Church. For here the Church of England is nothing more than our Protestant Episcopal Church at home, (with prayer for the King in place of that for the President). But in neither church is there prayer for the physical safety of men and women in this war world. Why? Because, Mother, when you pray for someone's safety you are saying to God: "Even though every man must die, I beg you not to let this one die." But, when a man dies, he is in reality joining God and it is so much a part of the great scheme of things that no mortal prayer can for a minute be expected to reverse the plan. While we all have a job to do on earth, when that job is done, we are unwise and futile if we oppose the wonderful working of God's plan for "life in the hereafter." Do you see what I mean, Mother? Of course I love life, but I am sure, absolutely sure, that no German, Jap, or for that matter a drunken driver. can cut off my life, nor yours, nor anyone's. Therefore I don't pray for my own safety but only that God give me courage and calmness—and that He bless all of us. And that's the way I'd like you to pray for me, Mother.

For your own sake, if anything happens to me, be calm in the knowledge that it's not a calamity and that life is neither created nor terminated by man. If we all believe in Christ, nothing could prevent our reunion in the future. I've made a point of writing this difficult letter, however, because such a reunion (for again, sooner or later we all must die you know) depends on YOUR FAITH as well as mine—and Dad's, Janice's and Grandma's as well as mine. I'm afraid I wouldn't enjoy Heaven by myself! So I beg you to read and consider carefully what I've said here and also the enclosed article. You may not be so convinced of the truth of what I believe, but I have the support of the convictions of millions of people over a period of nearly two thousand years, and even without that, I still SENSE infallibly that I'm right. If you remember that God does not exist for us, but we for God, you may find it easier to understand why God provides eternal life, rather than perfect safety. Who would like a safe world, anyway?

Please Mother, don't let this letter depress you. I DO NOT think I'm going to meet with difficulty or accident.

FOUR DAYS LATER . . .

After re-reading the foregoing, I decided not to send it lest you and the folks worry unnecessarily. However, I'll finish this letter and leave it with my things to be sent to you if I should have to bale out and become a "guest of Hitler," or if (which is much less likely) I should be killed.

If you get this and have learned I am "missing in action," remember, the chances are I'm not dead, but merely a prisoner of war. If I am killed, don't feel sad about it, or, at any rate, more than you can help. YOU MUST realize it is not a terrible thing to die—and it is not final—is not a conclusion. If I should be killed, we shall all meet again—Faith and a gracious God will see to that!

I love you all very much. GOD BLESS YOU.

Meredith.

P.S.—In all events, carry on, Mother, and smile. Life even on earth must go on and none of us are indispensable to it. It is still a good world!

Thank you, Brother Kornhoff, for your letter and for the fine soldier letter. We understand that the young Lieutenant was reported a prisoner in Germany and hope he is released by this time.—Ed.

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Not one has learned to live a truly Christian life who has not learned how he can co-operate with other good people.—Christian Advocate.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Minnesota State Brotherhood

A spring banquet was held in St. John's, Minneapolis, by the Brotherhood organized during our last biennial convention. President W. D. Morton presided. Delegates to Minneapolis will remember what grand hosts these Minnesota men proved to be. The theme of the program was "Correlating Brotherhood Work with Returning Veterans." Speakers were Mr. James E. Bolin, Mr. Dreng Bjornaraa and Dr. Harold B. Hanson. Others sharing the program were Dr. R. H. Gerberding, president of the synod; Rev. Lyle C. Burns, pastor of the host church, and Rev. Paul Wetzler, pastor Salem.

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Chaplains' Subscriptions

The matter of continuing free LUTHERAN MEN **subscriptions to our** Army and Navy chaplains is again before us. We are taking it for granted that you want us to continue the complimentary subscriptions to all of our Lutheran chaplains regardless of synodical affiliation.

No other effort of the Brotherhood has elicited such high praise and so many unsolicited letters of appreciation.

While on a recent visit to one of our seminaries, I was greeted by one of our ULCA chaplains who happened to be riding in the same coach with his wife and two-year-old son. This chaplain—a naval lieutenant—who is a very modest fellow and might be embarrassed if I mentioned his name, sat down beside me and soon was telling about his ministry at the Great Lakes Naval Hospital, where he has served for nearly two years. I was thrilled with pride as he recounted some of the unforgettable experiences while ministering to all types of patients, many of whom had been sent there for treatment of wounds received in action overseas.

Several hours later as we were saying "Good-Bye" he concluded—"This is the last time I'll be seeing you for quite a spell. I am scheduled to leave for the South Pacific within two weeks. And by the way, I meant to write you all along how much I have enjoyed receiving LUTHERAN MEN, and I want to thank you for sending it regularly each month. If it's 'okay' with you I'll send you my new FPO address in a week or ten days. I don't want to miss even one visit from this old friend, especially when I am stationed several thousand miles from my church and family. LUTHERAN MEN **has always received my vote at home—but 'out there,' it will be indispensable."**

Let it be remembered that this good brother was not talking for publication. His spontaneous expression of gratitude for LUTHERAN MEN has been duplicated in hundreds of letters from chaplains from all synods to Editor Traver and Brotherhood headquarters. Many of these letters have appeared in LUTHERAN MEN.

Our slogan, **"Every Lutheran Man Needs** LUTHERAN MEN," is equally true of the chaplains in the service of our country, and the pastors and laymen who are serving in their home congregations.

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$2000 Needed for Lutheran Men to Chaplains and Service Centers

"Send us more chaplains" is the constant cry from the military authorities. That this call is being answered by our Lutheran pastors is evidenced by the increasing list of names on our chaplains' subscription rolls. A conservative estimate indicates that a minimum of $2000 will be needed to maintain the Chaplains' Subscription Fund for the ensuing year.

This urgent appeal comes to Brotherhoods, Bible classes and individuals to send us your contribution **NOW!** Your check in whatever amount you wish to give should be made payable to LUTHERAN MEN, and plainly marked for **Chaplains' Subscriptions** and forwarded to Brotherhood Headquarters, 62 E. Garrison St., Bethlehem, Pa. We will acknowledge your gift in LUTHERAN MEN.

Faithful Stewards for Christ

The three-fold task of the church **—Missions—Education** and **Merciful Works** will be the central theme of the Brotherhood's new **Christian Stewardship** stamps.

These attractive stamps based on the **Sixth Objective** will be printed in Red-White and Blue with a series of gears showing how the associated manpower in the Brotherhoods transmits the strength of the local congregation to the general Church.

The front cover of the **Christian Stewardship** stamp booklets will carry a fine illustration of the stamps in four colors with the slogan, **"Faithful Stewards for Christ."** Each booklet will contain fifty stamps and will sell at fifty cents each.

The **Christian Stewardship** stamps carry a universal message that will have a Church-wide appeal. Our Brotherhood members, their families and friends, as well as others who are interested in promoting the program of the Church at home and abroad, will be proud to affix these stamps to letters and parcels. All who receive or handle your stamped mail will be reminded of our ultimate goal — **"Every congregation geared to the Church's whole work!"**

We expect to have the stamp booklets ready for mailing by July 15th. If you have not received your two booklets of stamps by August first, notify Brotherhood Headquarters and they will reach you promptly.

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Follow Through on Lutheran World Action

Early reports from the Lutheran World Action district chairmen and widely separated congregational Brotherhoods indicate the $2,500,000 Lutheran World Action goal will be reached. A number of Brotherhoods have reported their congregational quotas oversubscribed by as much as 200%, and that they are still continuing their efforts.

If there are any congregations who are behind in their quota, may we respectfully urge the church councils and Brotherhood to make a canvass of the members who have not responded. We invite you to read again

the challenging appeals from Presidents Franklin Clark Fry and L. F. Speckman in the May issue of LUTHERAN MEN.

Our slogan **Lutheran World Action Is Our Action Now!** means that we dare not stop until every penny of the $2,500,000 goal has been subscribed. Let us demonstrate that President Fry's confidence was not misplaced when he closed his letter with the challenge — **"Men of the Brotherhood, we rely on you!"**

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Giving the Topics a Trial

One of the questions most frequently asked is — "How can we get our men to use the LUTHERAN MEN topics instead of having 'outside' speakers at our meetings?"

For the answer to this problem we are pleased to share the suggestions by the Rev. Paul A. Weidley, D. D., member of the executive committee of the ULCA Brotherhood and pastor of Grace Lutheran Church, Baltimore, Md. Dr. Weidley participated in one of the panel discussions at the Minneapolis convention and the following was taken from the printed convention minutes:

In considering this topic, we need to look at it BEFORE the "Topics" are introduced, and AFTER they are introduced.

First, then, before they are introduced.

In endeavoring to introduce the regular use of the "Topics" in the monthly Brotherhood meeting, the following four suggestions are offered.

First, there should be a wider distribution of LUTHERAN MEN, in which the topics are fully discussed. A wider study of LUTHERAN MEN by individual members of the local Brotherhood will arouse a desire for their use at the meetings.

Second, the officers and members of the local Brotherhood must be made to realize that as loyal Lutherans, they ought to follow the outlined program by the Church. Individual circles of the Woman's Missionary Society and the Luther League would not think of using any subjects except those assigned.

Third, it will be conducive to the use of the topics if cards containing the topics and their dates, be printed and given to every member of the Brotherhood.

Fourth, in Brotherhoods which have persistently refused to use the topics, it would be well to have the pastor, or an officer of the Brotherhood, use the topic and the prepared material occasionally.

After the use of the topics has been introduced, two factors are essential in supplying the men with impetus to continue their use.

First, there must be careful preparation. Shoddy work is quickly detected, and will lead to failure here as in every other place.

Second, do not become a slave to the material furnished in LUTHERAN MEN. I have seen two Senior Luther Leagues literally die because leaders acquired the habit of merely reading, word for word, the material in *The Luther League Review*, and *The Lutheran*. Such use of the material betrays laziness. The same result will mark such shoddy work in the Brotherhood as elsewhere. Meetings become dead, formal, stinted. Use the printed material merely as a guide. Permit other members of the Brotherhood to participate in the discussion. Men, as well as women, like to talk and they will be glad to join in the discussion. This will make for interest and profit.

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Lutheran Men in Bible Study Classes

● Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

An Open Forum

What is regarded as the most important part of the adult education program of the Christian churches?

Different persons would undoubtedly give different answers to such a question. Some leaders see mighty implications and possibilities at one point, and others see them somewhere else. There are many important phases of the work. Let me mention a few.

There is a great interest in work among young adults — 24-35 or 40 years of age. Some leaders are insisting that during the next period of years this work will get the major emphasis. There will be mighty need at this age level, especially among the returned and returning service men. To deal acceptably, tactfully, and helpfully with them represents a real task, and a mighty important one. Another phase of the young adult work lies in the activities of the couples' groups, so many of which have been rent asunder during these war days. To help the returning men and their waiting wives to become well adjusted to one another after the harrowing experiences of warfare will not be easy. It is anticipated that many couples will have trouble at this point and that the divorce rate, already very high, will rise even higher. Marriage and family counseling will be needed on a large scale and on a highly efficient level.

The work of the home department is enlisting the interest of more and more people. Here is a possibility for all ages, though most of the work is being done among adults. Church workers are realizing as never before that the home department is not for shut-ins and invalids alone. It is for every type of person who cannot or will not attend Sunday school. It has mighty possibilities for evangelism and cultivation of Christian faith and life.

Another part of adult work which is claiming attention is parent-leader meetings or councils. The question is arising all over the Church as to how better co-operation between church and home may be attained. Parent-leader meetings are one of the finest methods. If they are well planned, having in mind the most pressing problems, they can be of great help. Every means should then be taken to get the largest possible number of parents and teachers present, so that the good things may be shared by many.

The strategic education and religious value of classes in education for Christian family life is being recognized more and more. Without doubt, larger effort will go into this emphasis. In such education for Christian parenthood and family living lies the solution to numerous other problems. Without it other efforts are not likely to be very great successes.

How much and in what way does one's religion change as he grows older?

This question calls for about as many answers as there are persons concerned, for each moves on through life in a somewhat different way, and at a different rate. Even if people's experiences were the same they would still change at different rates and in different ways, for they are different by organic heredity.

There may be retrogression in faith and religious living. One's contacts, experiences, reading, and worship (or lack of it) may cause his life to deteriorate. This in an unfortunate change. The church and adult Christian education ought to do everything possible to arrest such changes and reverse the changes.

It is natural and proper to assume that if one associates with people as good or better than himself, reads constructive books and periodicals, has more and more adequate worship experiences, engages in Christian serving, and has a real desire to move toward perfection, he will become a better and better Christian. His desire for worship and Christian fellowship will increase. He will be more ready to render services for his church and for individuals. He will find time for more worthwhile reading. And he will become more aware of God in his life.

These are types of progress which cannot be measured by a physical yardstick. His associates will notice the changes. His family will know what is happening. And if he examines himself he too will see in what direction he is moving and will know whether the progress is little or much.

Professor George A. Coe has said that it is a pernicious error to believe that the time for getting one's education is in childhood and adolescence and the time to use it is after we are grown up. Why does he make such a statement?

Professor Coe has put his finger on a very generally believed mistake —one from which many people are unwilling to budge. The facts are these:

(1) A great deal of what is learned in childhood and early youth is forgotten long before one has grown up. Therefore, he cannot use it. Most of what has been remembered has been used, charged with emotion, overlearned, or repeated from time to time. A person's forgetting facilities are very efficient.

(2) People can learn right up into old age and they need to do so, for there is so much needed information and skill yet to be learned.

(3) Many important principles which are needed for adult living are too complicated to be mastered early in life. They require adult reasoning power.

(4) Some of our powers and urges do not arrive at any great power until adulthood. Little or nothing can be done about their development in childhood or youth. Adult learning is a necessity.

(5) Interests change with advancing years. Their development, as well as satisfaction of new forms of curiosity, call for continued learning as long as curiosity is alive and new interests come to the surface.

Lutheran Boy Scouts

● By MR. H. D. FOSTER, Chairman
(Boy Scout Committee of The Brotherhood of The U.L.C.A.)

The Hallmark of the Scout

The late General Theodore Roosevelt used to say that the nations of the world have a sort of "We," "They" attitude of mind, expressed in this verse of Kipling's:

Father, Mother, and Me,
Sister and Auntie say
All the people like us are We,
And everyone else They.
And They live over the sea,
While We live over the way,
But, would you believe it? — They look upon We
As only a sort of They.

One organization that is equipped to do its part in correcting this attitude and promoting friendship among nations is the Boy Scouts of America. Before the Nazis ran amuck, Scouting was active in every continent, North and South America, Europe, Asia, Africa and Australia. Over seventy different lands had Boy Scouts. There were nearly three million members throughout the world.

Hardly a year went by that did not see an international Scout gathering of some sort, and every four years a great encampment of Scouts was held, known as the World Scout Jamboree.

A Boy Scout International Bureau still functions in London and also an International Committee. Scouting still exists even in the countries enslaved by the Axis powers.

The Scout promise and the Scout law cover the same fundamentals in every language. The Scout program is practically the same in every country.

Now the Boy Scouts of America are going to help the Scouts in the war-torn countries to rehabilitate themselves. They have adopted as their slogan for 1945 "Scouts of the World—Brothers Together." They plan to give these Boy Scouts in war-torn countries encouragement, friendship and help.

They are establishing a World Friendship Fund to help restore Scouting in those countries where Scouts need help. The Philippine Islands will receive the first grant from this Fund. The sum of $10,000 will be usde in memory of General Theodore Roosevelt who was Governor-General of the Philippine Islands, to re-organize Scouting there.

Scouts are developing also a "Magic Carpet Program," to carry their interest far beyond their present horizons. As former Scouts now in the armed forces travel in foreign countries, they can get in touch with Troops and establish contacts between these Troops and their home Troops back in the United States.

In this country Cub Packs and Scout Troops will secure addresses of their brother Scouts in China, Algiers, in England, France and North Africa, in Burma and in India. All over the earth friendly correspondence, and help where needed, will spring up among the Scouts of the World. In this way Scouts will learn to say "We" instead of "Those fellows and I."

The Scout Movement in America is thirty-five years old and since it was organized, some twelve million persons have been members. That is a notable percentage of our young citizens. One of the first things the Fascists did when they rose to power, was to abolish Scouting in favor of their own Youth Movements. A few years ago Hitler was turning boys into embryo storm troopers, heelclicking, hate-filled, mean little animals, taught to value lying, cheating, and cruelty. Up and down America and throughout the civilized nations of the world, Boy Scouts were hearing their leaders say "A Scout is Kind—A Scout is Helpful—A Scout is Friendly—A Scout is Reverent." Hitler was shouting "Worship me!" and all of the youth of Germany were shouting "Heil." Throughout the civilized world Scout Leaders talked reverence and our Boy Scouts were taught: "A Scout is faithful in his religious duties and respects the convictions of others."

Hitler talked hate. Scouts talked tolerance and friendship. Hitler scorned the democratic way of life. Thousands of former Scouts in the armed forces of the United Nations of the world were taught to live for it and if need be, to die for it.

Wherever these former Scouts are fighting will be found faith and courage and sacrifice and heroism. **These are the hallmarks of the Scout.**

A great need of Boy Scouts is for men leaders. There are thousands of boys throughout the United States who want to be Scouts but who never have a chance because there is no man to lead them.

Here is an opportunity for some of us who can't shoulder a gun to take an active part in stamping out the ideas of the Axis and to help promote democracy and better understanding among the nations of the world.

Promote Scouting. There are three age groups—Cubbing, Scouting, and Senior Scouting. Nearly every Lutheran laymen can give at least some time to support the program in his local church and community.

We invite former Lutheran Scoutmasters and interested Brotherhood members to drop a card to The Boy Scout Committee, 62 East Garrison Street, Bethlehem, Pa., indicating their willingness to serve as a Scoutmaster in their local congregational or community Troop.

●

The Scoutmaster

Scouting is primarily a free-time, play-time, leisure-time program. It is intended to be a game with building and leadership as developing elements. It is a complete recreational program, but it can become more than that. The Church must give the Troop the spiritual emphasis that it has to offer. No one can estimate the power of a Christian teacher; no one can know the inspiration of a friend whose heart is right with God. No one can evaluate the power and influence of a Christian Scoutmaster. One of the fundamental policies of the Boy Scouts of America is to develop reverence for God. A Christian Scoutmaster must and should use every opportunity to make it even more than that. As Scoutmaster he is the leader of the boys in their various Troop activi-

ties; also, as a faithful disciple, he should be an instrument to lead these boys to their Saviour Jesus Christ and preserve them in union with Him.

Lord Beden-Powell said, "The Scoutmaster is the backbone of the Movement." The Scoutmaster is the "key-man" and unless you have a good one, capable and willing, the success of your program is in doubt. Your Scoutmaster need not be an extraordinary man but he must command the respect of the Church and the boys. He must be the master Scout, one whom the boys will follow and from whom they will acquire the spirit of Scouting. He must have a natural ability to lead and discipline boys. Beyond that he must possess a belief in boys and be willing to invest his time in their behalf. His whole endeavor is focused upon making his boys happy during their formative years. Further, a good Scoutmaster must have a steadfastness of purpose to carry out a planned program, and a willingness to submerge himself that boy leadership may be developed. When a man aspires to be a leader of boys, we assume that he has reached a point in his own life where neither the Church nor parents will have any feeling of misgiving when their boys copy the example of their leader. Any man who falls short of this, is not worthy to lead boys.

Aids have been provided for the Scoutmaster, who, in many instances, will have little or no extensive knowledge of Scouting. Literature has been made available by the Boy Scouts of America. In a short time a Scoutmaster can obtain a surprising amount of technical knowledge through study, contacts with experienced Scouters and especially by attending the Scoutmasters' Training Courses that are offered several times each year by the local council. In addition the Scoutmaster may call in experts from the Church or community to give instruction in specialized fields. Often the local Scout office will assist in such instances.

The main duty of a Scoutmaster is to direct, stablize and supervise the programming of his Troop.

Since boys are very active the Scoutmaster should provide something for the Scouts to do every minute of their meeting time, something that will bring them back for more week after week.

Christian Stewardship . . .

Stewardship for Our Day

By Mr. William H. Stackel

Mr. Stackel's home church is the great Reformation Church of Rochester, N. Y. He has been a leader in the ULCA since its organization and is at present a member of the executive board and chairman of the finance committee. He has alo been a hearty supporter of the Layman's Movement.

When early settlers trailed through the forest and came upon the great cataract we call Niagara Falls they were thrilled with admiration. For generations men came from near and far to admire its massive beauty and charm. Primitive man had long regarded this same cataract with awe and supersition. He worshipped it as a deity.

It remained for practical engineers to put those roaring, tumbling waters to work. They harnessed its power with massive turbines and distributed it with far flung transmission lines. Thus, cities were lighted, the wheels of progress were moved and burdens of mankind were lifted in many directions. That was laying hold of God's power in nature for the service of mankind.

Far back in many valleys and watersheds each rivulet and stream converging in the mighty Niagara has its own sphere of influence for doing good. But only by the union of all their forces can the total magnificent spectacle and source of so great power be produced. Such is God's plan everywhere. He is constantly rolling up a combination of forces to do His big tasks. Not one but a million years His universe was building. Not one day but a hundred days of summer bring the harvest. Each day and year has its task but all together and only so can they achieve great ends.

The principle of combined strength is of vast importance in Christian work. Before God, each of us bears his personal responsibility. Each of us is held accountable for his own task. But above and beyond there are vast reaches of Christian service which, try as we will, we cannot attain by ourselves. These require our united strength under God.

Today more than ever does God need the solid union of our forces to achieve His ends. Every Christian can be a good citizen but the impact of many Christians or better still of all Christians on the body politic can make of this a righteous nation. One Christian may strive for a better world order with small success. But all Christians joining in a solid front can truly achieve wonders in this sphere.

We have long enough admired the impressive numbers represented by our laity. We may have rubbed our hands in glee with each addition to the roster of a local Brotherhood. We have summed up our mounting church membership with deep satisfaction. Let us now harness our resources of manpower for the great tasks which demand our united effort. "Thine is the power" we say in our daily prayers. Yes, but that power as far as human welfare is concerned must be channelled through ouselves.

Here are some of the tasks which call for our united effort. That income objective of $2,500,000 adopted by the Minneapolis convention challenges the combined manpower of the whole Church. No one of us and no one congregation is equal to the task. Rebuilding a shattered world spiritually and otherwisee calls for the dedication of the combined resources of all Christendom. The task of making America a truly Christian nation, without which it cannot take its large place in world peace building, is a great objective toward which each of us may feebly strive but it will require the union of all our forces under God to exert an impressive influence.

There is one point where God also calls for unconditional surrender. That is where my will meets His will. Wherever the Christian faces great undertakings he must utter that prayer "Thy will be done." If that be our prayer and the Spirit of our total dedication we shall find ourselves as Christian engineers under God's leading uniting all our forces as never before. By so doing we too may light cities move the wheels of progress in the Kingdom and lift the burdens of mankind.

●

Eternal

A hymn to be sung to Aurelia the setting of "The Church's One Foundation."

By Rev. Irwin W. Gernert, D.D.

Eternal are Thy mercies,
Eternal is Thy love,
Sent down upon Thy children,
Like showers from above,
Yet men their lives are sinful,
And prone to do the wrong,
When Christ has died to save them,
And bids their hearts be strong.

Eternal is Thy wisdom,
Eternal is Thy word,
Thou art the Lord of Heaven,
Who guideth all the world,
Yet men their lives are wicked,
They love not Christ Divine,
When if they only loved Him,
What joy in Him they'd find.

Eternal is Thy Kingdom,
Almighty is Thy power,
It reaches highest Heaven,
And touches every flower,
Yet men their wills are hardened
They will not yield to Thee,
The Christ who came to save them
To give salvation free.

We are again indebted to Dr. Gernert for permission ot print this most recent of his hymns. In spite of a large and busy parish he finds time to poetize.—Ed.

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Topic of the Month

● Department Editor: REV. ARTHUR H. GETZ
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Christianity and Democracy

Topic for July, 1945

By Rev. Robert D. Hershey, S.T.D.

AIM: To help men to realize that (1) ancient Greek democracy was very weak; (2) Christian faith is the mainspring of any real democracy; (3) the supreme worth of persons underlies both; (4) cooperative living is a part of both; (5) marked freedom is a part of both; (6) each assists the other; and (7) both call for action for the common good.

Worship

Hymn: "God of Our Fathers, Whose Almighty Hand"—PSH. No. 363 or CSB. 493
Scripture Readings: I Kings 21 and John 13:1-17
Prayer: Free or No. 17 and 18—PSH. p. 25-26
Hymn: "Before the Lord We Bow"—PSH. No. 366 or CSB. No. 491
Salute to the Flag (led by a Boy Scout)

(NOTE: the leaders at this meeting should feel free to adapt this program to their individual desires. If in July it is the custom to hold an outdoor meeting, a group of the Boy Scouts in the church may be invited to present a 10 or 15 minute patriotic program. As for the topic, let the one who presents it abstain from reading. The written topic materials are not meant to be used slavishly. You may even disagree with some of the thoughts expressed. Topics are written to provide a background and illustrative material for general consideration. They are to be used for guidance, not as radio script.)

The Topic

It has been said, with a great deal of truth, that there are so many varying conceptions of the State within Protestantism that it is practically useless to attempt any general statement on the subject. What is said of Protestantism can be said equally well of Christianity. Christianity and the Church have been able to survive in countries (1) where the idealist's depreciation of the state is popular, (2) where the anarchist's absolute denial of the state is accepted, and (3) even where the most extreme form of conservative deification of the state exists. True, the conception of the state and its government has influenced Christianity to a large extent. On the other hand, Christianity has in equally significant ways affected the development and workings of the state. Yet, singularly enough, despite the mutual influence of the two upon each other, it is absolutely unhistorical and unsound to claim that either of them is the offspring of the other. However, since it happens that whatever theory of the state may be espoused, each one justifies his point of view by appealing to the principles of religion, we are easily tempted to relate that form of state which we have with the religion which we hold.

All this is said in full recognition of the fact that today we are being asked to believe that the Roman Catholic church supports a fascistic and totalitarian theory of government, whereas Protestantism has given birth to and nourishes democracy. This is undoubtedly a tendency, but it is no exclusive fact. While we in this Protestant country have had a first-hand witness of democracy, it is not fair to say that Protestantism has given birth to it, nor even Christianity.

This leads us to a consideration of democracy itself and a bit of its story. Possibly as we become aware of democracy's roots we will be better able to see how Christianity is related to it. Furthermore, while we speak quite glibly of democracy as it is evidenced in government, we cannot wholly ignore democracy in its other forms—in economics, education, and cultural life.

Gregory Vlastos in a little book entitled **Christian Faith and Democracy** insists that the two are seemingly related because both emphasize one common assumption: the essential dignity of every man. I think he's right; but it is important to note that we do not get this idea from those gifted people who first discovered the political institutions of democracy and coined the word for it. The Greeks had the word — **demos** — "people," but one of the reasons for the failure of Greek democracy was that it was never undergirded with a conviction in the dignity of the common man.

In the theater of Greece, where a public subsidy guaranteed the price of admission to every citizen in need of it, sailors and artisans, peasants and aristocrats rubbed shoulders in the audience. But on the stage—one could see only kings and queens, princes and princesses of the royal blood. The common people had no part in the action. They appeared only in the chorus as passive onlookers.

The philosophers of Greece held the same undemocratic estimate of human life. Even in his ideal **Republic,** Plato takes it for granted that the masses of the people had no voice in the decisions of common life; no right of self-determination. Aristotle, suspicious of utopias, criticized his master, but on the basis that Plato was not sufficiently aristocratic. Plato at least admitted all to citizenship, inferior though it was; Aristotle denied them that.

As for the remainder of the world in those days, Greece surpassed them all. The Nile civilization knew no such thing as the dignity of the masses. The people of the Euphrates had no rights but to serve and obey.

When we turn our eyes to that tiny insignificant country of Palestine, however, an amazing contrast appears. Here is a thrilling example of it:

Ahab, the king of Israel, covets the vineyard of one of his subjects. He offers to buy it; Naboth refuses, knowing perhaps how unequal would be the bargain when the seller is a commoner and the buyer a king. "The Lord forbid it me that I should give the inheritance of my fathers unto thee." The king is balked.

In any other country the king was legislature, judiciary, and executive. In any other country nothing could have stopped him in his quest. But in this little kingdom of Palestine this absolute monarch's power is limited by the commoner's inalienable rights.

Of course, Jezebel, the foreign queen, had an answer. And it was heard all over the land in the stoning to death of Naboth. "Arise," she said, "take possession of the vineyard . . . for Naboth is dead."

That might have concluded the story — for there was no conceivable action which could be taken against the king, — except that "the word of the Lord to Elijah the Tishbite" and Elijah delivers that word in person to the king. "Thus saith the Lord, Hast thou killed, and taken possession? . . . In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

Nowhere else in the ancient world will you find anything like that. Elijah is no priest; he has no official position. In any other Oriental court he would have been struck down immediately; but here, according to the story, the king accepts the verdict— "he rent his clothes, and put sackcloth upon his flesh, and fasted . . . and went softly."

In the Old Testament this theme constantly recurs. On the one side— the common people; Uriah, Naboth, fleeced farmers, "innocents" who in Isaiah's words are crushed and ground down by oppression. On the other side are the ruling classes — princes, nobles, "honorable men" . . . "who store up violence and robbery in their palaces."

The prophets identify themselves and the God for whom they speak with the cause of common people. Amos, Hosea, Micah and that brilliant company of neglected prophets supported the common man. Why? Because they were religious? Hardly! The Egyptians too, were religious. And their religion perpetuated the servitude of millions to the power of the few. Other-wordly religions were no better. They provided no dignity for the common man, in Egypt or anywhere else. Consolation in place of dignity; spiritual equality in the future to compensate for inequality in the present — that is what they provided. Other-wordly religions are authoritarian and autocratic.

But in the religion of Palestine, born in the insecure life of the nomads and bred among people who had to stick together, there was a solemn covenant. It was an understanding that the whole community made with God, to obey His law. Every man, be he king or peasant, was a covenanter with God — and had the power of free choice in the observance of God's law. Man was made in the image of God and God was the creator. Dignity and responsibility went together. If dignity was accorded him, he was responsible to keep the common covenant with God.

This flight to the Old Testament is not meant to prove that the Hebrews gave up democracy. It is meant to show, however, that the Hebrew was the first to insist on the dignity and essential worth of the common man.

Did Jesus belong to this tradition? Whatever else Jesus did or failed to do for the common people, He brought them a sense of dignity. Not that He felt sorry for them or pitied them, but because He saw in them an essential quality which fitted them for greatness. To make it quite clear, Jesus went deeper than any of the prophets. "You know that those who are supposed to rule the heathen lord it over them, and their great men tyrannize over them. But so shall it not be among you. But whosoever wants to be great among you must be your servant, and whosoever wants to hold first place among you must be everybody's slave." Here, you see, is a complete reversal of human judgment. The slave or servant is the real citizen; not the king or lord. Greatness is to be seen in humility; love is to be evidenced in service. There are many stories in the New Testament about this very truth, but even if we miss them all we can hardly fail to see in Christ Himself the supreme illustration. "The Son of Man came not to be ministered unto (to be worked for) but to minister (to work for others) and to give His life a ransom for many." God is primarily a Servant. He wishes from us not sacrifice, adoration and flattery, but chiefly that we use Him.

Jesus washed His disciples' feet and said "So ought ye wash one another's feet." The God Jesus revealed stood for self-abnegating service, and was not interested in the choral praises of cherubim and seraphim.

"My father worketh hitherto, and I work," said Jesus. He is a laborer, a worker, a servant. He does not dwell on yonder throne in Persian magnificence; the throne is empty — He is busy, "going about doing good."

There is no idea in history that is more revolutionary than this one that Jesus taught and lived: that the measure of human greatness is not one's ability to dominate, but one's ability to serve. In so far as this idea is accepted by men, the structure of society is altered. It has actually become the yardstick for measuring democracy. In the political field, though not yet in economic life, we have learned to regard power as a public utility, government as a public service, and our governors as public servants. This is political democracy.

What connection has Christian faith with democracy? Our Christian faith asserts the essential dignity of every man. Every man has dignity as a free moral agent — as a covenanter with God. Every man has dig-

nity as a worker, as one who puts his life in service. The first is the basis of a demand for justice; the second is the substance of Jesus' gospel of love. Democracy has meaning only in so far as that kind of love forms its motive and that kind of justice its goal.

Christianity can survive under any form of government, but its fruitage in life is seen best in democracy because of its emphasis on an individual's worth. This is the real reason Christian faith is the mainspring of any real democracy. It is also the reason that co-operative living is a part of both. While individual dignity is a foundation stone of both our Christian faith and democracy, it is to be subordinated always to the common good of human redemption. Not by pressure or law, but by the love and concern shown for all men. This is the common freedom they enjoy. **Christianity does not presuppose a charity at the expense of honest dealings; it does not nourish a servility at the cost of selfish ends; it does not foster a security which precludes initiative.** True democracy provides the best soil for the flowering of Christian beliefs; and Christian faith constantly recalls democracy to its chief tasks.

Questions for Discussion

1. Someone has said that democracy is intelligent selfishness and that socialism is stupid unselfishness. What do you think is meant by this statement?
2. Why does a bank advocate thrift? Why are the employees of a department store instructed to use courtesy? Why do gas station attendants always speak of friendly service? Why do railroads insist on safety first? Do these facts reveal altruistic service or selfish interest?
3. What happens when individual dignity is overemphasized? What occurs when it is slighted? How would you suggest keeping the proper balance?
4. Does co-operative living involve compromise? Is compromise necessarily an evil? Did the San Francisco United Nations conference exhibit compromise?
5. In what ways are Christian freedom and democratic freedom similar?

Assignment of Topic for the August Meeting

The topic for August is titled **Distorted Truth Confronts Us** and it involves the use or misuse of information, facts, propaganda and truth. On the basis of newspapers, advertising journals, radio and public discussion, a committee ought to be able to construct a very timely and interesting true or false quiz to be presented at the meeting. List a series of 20 or 30 statements and have them represent pure facts, half-truths, misrepresentation, and falsification. Call it a Truth or Consequence program, if you will, but keep in mind the fact that the topic is primary, not the entertainment. The game is only a means of illustrating the point of the topic.

Closing Worship

The Closing Versicles (National)—PSH. Page 22
Hymn—"My Country, 'Tis of Thee"—
PSH. No. 361 or CSB. No. 490
The Lord's Prayer and Benediction

●

What Christianity Will Do to a Government

By Dr. D. L. Biemesterfer

Dr. Biemesterfer is president of the State Teachers' College at Millersville, Pa. He speaks with authority both as an educator and Lutheran layman.

"Government" and "Christianity" for the purposes of this discussion are not to be regarded as abstractions, ideas, or forces which operate in determining the course of human events apart from the conscious will and desire of men. Government, at least in a democracy, does not consist so much of buildings and enforcement officers and regulations as it does of the aspirations and ideals and honest convictions which you and I, as citizens, hold. Christianity, as a living moving force in the life of a nation, is more dependent upon the unqualified faith which men hold in a living God and in their willingness to practice in work and deed the teachings of Jesus than it is upon formulae or institutions. What I am trying to say is that "Christianity" and "Government" must seek expression and take their visible form **through men and their deeds,** and must not be looked upon as independent elements affecting our lives in somewhat the same manner as do earthquakes, the tides, or uncontrollable cosmic forces.

Christianity in government becomes a reality to the degree in which the people of the nation are truly Christian. No government which persisted in sponsoring and putting into execution un-Christian or non-Christian policies or in permitting practices contrary to Christian teachings could endure unless the national conscience condoned such action. We make the kind of world in which we live.

Assuming the insistence of the American people that its government should exemplify in all legislative, executive, and judicial actions the essential principles of Christianity what probable effects would follow? What might we reasonably expect if as a result of a moral and spiritual mandate from the people the agencies of government would attempt to make effective in directing national and international affairs such Christian concepts as those set forth in the Decalogue, the Sermon on the Mount, the Golden Rule, the teachings found in the parables, etc.? Let us consider briefly only a few of the happy outcomes of sincere and thorough-going effort in this direction.

A. Christianity offers to government a program through which that longed-for better world can be created and the menace of war eliminated. All around the world men talk about the changes which must be made when the war ends and peace comes. Now we may as well face the quite obvious fact that this better world will not just happen. Some mysterious benign power will not appear to bind up the world's wounds and to create the millennium in which the lamb and the wolf will lie down together. Man makes wars and if there is to be peace on earth of a permanent or near permanent character, man must make **it** possible, also. There is nothing inherent in the social order which makes war inevitable. Whenever wars have come to a close in the past, victors and vanquished alike have been disposed to lie quietly by and to lick their wounds for a time while they contemplated new measures calculated to guarantee national security or to further some new scheme for national aggrandizement.

Without avail men have repeatedly tried to find an escape from the recurring horrors of war by changing national boundaries, by re-shuffling balance of power arrangements, by contriving new alliances, leagues, or pacts, by congressional enactments, etc. Always war and stark desolation and grim death returned to stalk among the nations of the earth. But there is existent in the midst of this dilemma that which holds out to mankind a sure hope—the complete acceptance and the sincere practice of the teachings of the Christian religion. Never yet have men attempted a permanent solution of the problem of war by bringing to bear the full power of the only two forces which can possibly succeed where every other device has failed—the power of the Spirit expressed through Christianity and the power of universal eduation. These forces, devoid of sham, pretense, and hypocrisy, pro-

vide the only channel through which the governments of the nations can hope to develop a world order in which men may work out their destinies in peace and with honor.

This thought does not discount the importance of economic and social and political arrangements on a world basis, but it does mean that unless the Atlantic Charter and Dumbarton Oaks and Bretton Woods and any other plans of world organization, all good in themselves, are provided a medium of informed understanding people in all nations—people conscious of and subject to the rule of the Spirit as well as to the civil law—these political, economic, and social codes are again doomed to ultimate failure. Christianity offers to the human race through its governments a solution to the problem of war.

B. Relationships between nations like relationships among individuals are constantly being disturbed and often violently disrupted into quarrels or wars as a result of lack of perspective in placing a sane and logical evaluation upon material wealth. Among nations as among us and our neighbors an unreasoning cupidity, a selfish zeal for power and place, the philosophy that it is the chief concern of business and government to make men richer rather than wiser sets nations at variance with one another and sows the seeds for most instances of resort to armed violence. It is characteristic of Americans through the official channels of government as well as through the high powered tactics of the Chamber of Commerce or the Business Men's League to boast of quantities, of the fact that we have more radios, more factories, more libraries, more paved highways, etc., implying of course that our success in manipulating material resources and in accumulating wealth makes us superior. Rarely do we pause to examine the record to discover for ourselves whether or not as a result of all this we are in any sense more immune from the wars and the chaos which afflict humankind than we would be if we had less things and more of human love and genuine brotherhood. In place of this insensate greed for more things and its accompanying contention and injustice Christianity offers to government as well as to each one of us as a principle of action to produce a truly "high standard of living" the sage counsel of the Master—"Seek ye first the kingdom of God and its righteousness and all these things shall be added unto you."

C. If ever government is to achieve for its people the ideal of lasting peace, it will unquestionably be necessary for our citizens to provide as a basis for any program which may be officially undertaken a high degree of tolerance and sympathetic understanding of the diverse racial, religious, and nationalistic characteristics of our own people and of the people of other lands. There is crucial need for the development among us and among all peoples of that quality of soul and spirit which enables us to appraise justly and without prejudice the virtues, practices, achievements, and needs of others regardless of those distinctions of race, color, creed, or nationality which in too many instances have been at the basis of human injustice, unfair discrimination, and feeling of unjustifiable superiority. There can be no peace among nations, or even within nations, so long as we cherish and feed our own pet intolerances. To the solution of this fundamental world problem the Christian religion bids us think of the good Samaritan and Egyptian centurion. Will you and I make it possible for government to utilize the principle?

●

Resolutions

WHEREAS, It has pleased Almighty God, our heavenly Father, to remove from our midst our late brother, John Stiles, and

WHEREAS, It is but just that fitting recognition of his many virtues should be had; therefore be it

RESOLVED, By the Brotherhood of Trinity Lutheran Church of Bangor, Penna., that while we bow in humble submission to the will of our Father in heaven, we do not the less mourn for our brother who has been taken from us.

RESOLVED, That in the death of JOHN STILES, our Brotherhood laments the loss of a brother who was always ready to proffer the hand of aid and the voice of sympathy to the needy and the distressed; an active member of our society, whose utmost endeavors were exerted for its welfare and prosperity; a friend who was dear to us all; a citizen whose upright life was a standard of emulation to his fellows.

RESOLVED, that our heartfelt sympathy be extended to his family in their affliction.

RESOLVED, that these resolutions be spread upon our records, that a copy be transmitted to the family of our deceased brother, and that a copy be sent to LUTHERAN MEN, the publication of the Lutheran Brotherhood.

John G. Jones,
Pres.

C. Russell Kressler,
Sec'y-Treas.

●

My Burden

"Dear God," I cried, "I am thy tired child,
My burden is too great for me to bear,
Take it away and give me rest and peace."
E'en as I prayed I hardly thought He'd hear
But, clear to me there came His Voice—"My Child,
Because you strive to bear alone the load
I planned to share with you, it is too great.
Lay it on Me, I'll aid you on your road."
So my burden unto God I learned to give
And now I am not weary any more;
He lifts each weight: He guides me on my way;
His strength shall be my stay from day to day.

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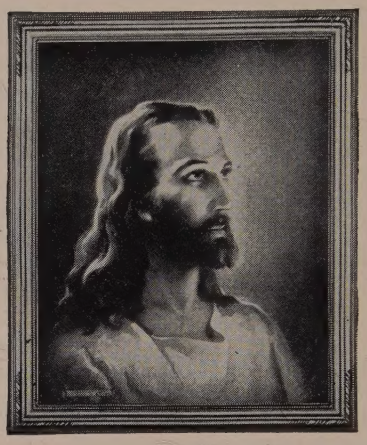

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